

The **CHRISTIAN STATESMAN**

Founded in 1867

Devoted to Christian Political and Social Science



Let the Sky be Bright with a Holy Light
On the Birthday of Our King

Vol. LX

DECEMBER, 1926

No. 12

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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THE CHRISTIAN STATESMAN

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WILLIAM PARSONS

EDITORS:

RICHARD CAMERON WYLIE

Vol. LX

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The Universal Holiday



HOLIDAYS serve four ends. They provide rest and recreation. They are the means and the occasion of cultivating the social and the play elements of life. The ideal holiday commemorates some great event and becomes thus a memorial. Often it is the dedication of a day to the promulgation of a great truth or ideal.

The two days especially that fulfill all of these ends and bid fair to become universal are "The Lord's Day" and Christmas.

Do not think for one moment that we put these two days in the same category. They are not. The Lord's Day stands alone. It is in a class by itself. It is HIS day. It commemorates his resurrection, it is commanded by divine authority, it has been commended by Apostolic usage, church practice and its vast utility as no other day has. It is the divine rest day and it should minister to the whole man but especially to the spiritual in man.

It is doubtful if a people which rightly keeps the Sabbath need holidays for rest and recreation, but they do need them to give a little larger development to the play side of life and the lighter social features of life. There is much that is wholesome in social diversion and play that ministers to man in brightening his life, which experience proves to be ruinous to the sacredness and utility of the Lord's Day. It will probably be easier in that coming better day to preserve the Sabbath holy unto the Lord and dedicated to the whole man with supreme emphasis on the spiritual, if there is a larger development of holidays that are fraught with great memories and vital ideals. Consequently we are in favor of New Year's Day, Washington's and Lincoln's birthdays, Memorial Day, The Fourth of July, Labor Day, Armistice Day, Thanksgiving Day and Christmas. We should be glad to add to this Wilson's Birthday and we propose to add it so far as we are concerned in the future. We could spare New Year's Day from this list as easily as any other for it is practically meaningless.

Only two of these holidays have a universal appeal to all men. They are Thanksgiving Day and Christmas. The latter has girdled the globe and penetrated every nation whither the angel with the everlasting gospel has flown. Recent developments seem to indicate faintly, that Thanksgiving day will follow it. All these minister to the social side of life, the play elements of a brighter human nature. They give the opportunity to enjoy in relaxation the fellowship

with all men to a degree that as we have said, has proven ruinous to the Christian Sabbath.

But we are less and less inclined to favor holidays that have a narrow interest embedded in them, and stand for less than universal truths and principles. Such a holiday as St. Valentine's Day, or Hallowe'en have no place in a Christian civilization. New Year's Day has little more. Once it might have served to unite the nations in their adoption of a new calendar, but it failed in that. Such holidays as Labor Day, Memorial Day and Armistice Day are useful for the present and should be preserved, but we can conceive of a time coming when they will be vestiges of a bygone age. The birthdays of our national heroes, however precious to us mean little to other nations and peoples. But none of these things can be asserted of Christmas. Though not of Divine appointment, it yet commemorates an event of universal significance: the entrance of the Divine into our humanity, by the incarnation of The Son Of God. All nations and ages have a common, equal interest in that event.

This entrance was proclaimed at the time as the great hope of peace on earth. Peace always comes to men as the result of a stable, equitable government. It was promised as one of the results of the Messiah's reign on earth and will come only when and where he does reign. Until that time peace is bound to be an unrealized ideal, often marred by eruptions of lawlessness, both individual and national. But like human freedom it will be achieved gradually, a slight accretion in each generation. It will be in proportion to the growth of His kingdom and the reality of His reign upon earth.

Living for and laboring toward that end Christians can make Christmas a great means to the promotion of universal peace. It may be what it is today on a vastly greater scale, a holiday that year by year calls to the whole world,

“Unto us a Child is born,
Unto us a Son is given;
And the government shall be upon His shoulder:
And His name shall be called Wonderful,
Counsellor, the Mighty God,
The Everlasting Father, The Prince of Peace.
Of the increase of His government and peace
there shall be no end:

That message needs emphasis today to prevent a slump into despair as to the realizing of this ideal of universal peace.

This holiday may also be the means of cultivating this ideal of universal peace among all nations. It has long been the habit of soldiers of our poorly developed Christian nations to refrain from battle on Christmas Day. The “Truce of God” it has been called. There seems to have been a sense of inconsistency in men's hearts between singing the angels' song and fighting the same day. It would be a splendid thing if we could eliminate from our press, our public speech, and from all means of public expression of thought all narrow nationalism, all national egoism, all thought and discussion of armaments and

NOTES BY THE WAY

AT its annual meeting in Washington, Pa., the Pennsylvania Women's Christian Temperance Union last month elected Dr. Ella Martin George, for the twentieth term as president of the State Union. They presented her on this occasion with a bouquet of twenty white chrysanthemums assuring her that they had kept tally. Mrs. George is also the Executive Secretary of the National Reform Association.

A CONTROVERSY that has been running since the adoption of the Federal Constitution, was settled October 25 by the Supreme Court in deciding the case of Frank S. Myers, one time postmaster of Portland Ore., that the President had the right to dismiss him without the consent of the Senate. However Mr. Myers has been dead several years. The decision makes unconstitutional one of the Reconstruction laws of '67.

MADAM Kollantay, Soviet ambassador to Mexico, was refused permission to travel through United States territory on her journey to her post. Secretary Kellogg is determined to keep these agitators out of the country if it is at all possible. In this action he is consistent with his former acts in which he excluded the Count and Countess of Karolyi and Shapurji Sacklatvala.

NORWAY has repealed the last sorry rags of her Prohibition law. France and Spain bluffed her into exempting wine. The Brewers bluffed her into exempting beer and the boot-

leggers beat her in moonshining and smuggling, so she finally surrendered to this international commercial viking. That is probably the course prohibition would follow in this country if we were fools enough to follow the modificationists to the head of the toboggan slide. Perhaps Norway's fate will be a warning to some wavering American Drys.

THE United States does not have an entire monopoly on election tricks used for party ends to defeat the will of the majority. The Province of Quebec is just trying to get rid of one which is to have voters arrested on a charge of impersonation, and before they can clear themselves of the arrest the polls have closed and when the case comes up in court it is dismissed for want of evidence. That is just an old liquor trick that they probably will have to wrestle with as long as they hang on to that traffic.

IN its editorial, entitled "Enforcement Repeal and Nullification" The Worlds Work for November joins the provincial, un-American, revolvers against the constitution that are slowly organizing the present day "Whiskey Rebellion." It advocates nullification.

THE Rockefeller Foundation for Social Service has just published its report for 1925 which reveals the fact that this benevolence distributed to various Universities for researches in Social Science and Child Welfare the sum of \$5,184,763. They spent in administration of this fund \$154,899.

ANOTHER damper was placed on reckless stunts that endanger the lives of others in Alabama, when Lieutenants A. J. Lehman and J. C. A. Dennison with their mechanic were arrested and charged with voluntary manslaughter in connection with the death of Frank C. Bowder, aged 83, a farmer who was inspecting the work in his cotton field, near Montgomery. They swooped down to frighten the negro pickers as a practical joke and came so low that part of the landing gear struck the aged owner. An inspection of every plane for evidence at once located these hit and run fliers. It is to be hoped that they get a prison term for this reckless folly.

PLANs are reported looking to the erection of a dual monarchy, between Roumania and Hungary modeled on the plan of the Austro-Hungarian monarchy of pre-war times. The Roumanian dynasty under such a plan would be the joint rulers.

ACOMPLAINT made by Lady Isabel Howard, wife of the British Ambassador at Washington, that there was drinking on board the British ships inside the territorial waters of the U. S. was passed on by the Ambassador to the heads of the Cunard and White Star lines and they promptly issued orders for tight sealing of all bars and the delivery of the keys to the captain of each vessel. Great Britain seems to be honestly living up to her agreement of mutual assistance.

CONTROL of alcohol that is for commercial purposes is maintained by the government by three simple devices. An inspector is on duty at every denaturing plant and notes every

shipment. When a consignment is forwarded to a suspicious party he telephones at once to headquarters and an inspector is sent immediately to his place of business. He stays there until that shipment is manufactured, then he takes a sample of the product and returns it to headquarters. This system is tightening up on the outflow of illegal alcohol so that the bootleggers are being greatly hampered in getting supplies and are increasing their efforts to bribe employees.

APROTESTANT Jury in Barrie, Ontario recently convicted three members of the Canadian K. K. K. for dynamiting a Roman Catholic church. One of them was ordered deported as soon as his sentence should expire as he is a citizen of Ireland. The Judge from the bench said, "We do not want dynamiters in Canada". We wonder if the same sort of justice would have been handed out if it had been a Protestant church in Quebec.

IF all American labor were like that section represented by the Industrial Worker and Law and Labor, all attempts on the part of the churches to kindly help labor to better conditions would certainly be "love's labor lost". In commenting on the Labor Day Message of the Federal Council of Churches, they very bluntly scorn the sympathy and help offered and assert instead the doctrine of class antagonism and warfare as the only hope of the workers.

GOLDEN Rule Sunday is fixed this year for December 5. We wish that it might be made the Sabbath preceeding Christmas to make the giving to these needy ones a part of that great Christian festival.

AUSTRIAN Socialists meeting in Linz, Nov. 4, adopted a platform in which they repudiated the bolshevic and atheistic elements of their party and put forward a church plank which embodies the American idea of a distinct separation of Church and State. They however did not go as far as the American idea of the State being religious for itself.

W. M. J. MCGREGOR, M. D., coroner of Allegheny County, Pa., in which Pittsburgh is located, in an interview said recently: "From our experience here we find that many a tragedy in the homes would not have occurred had the handy gun been absent." Another commenting on this fact remarked, "If there are valuables in the house a gun is a menace if there ar'nt any it is useless." All of which is sound argument for applying the principle of prohibition to the manufacture, sale and possession of pistols.

THE more we study the election returns the more we are impressed with the fact that prohibition is a struggle between Romish alienism and the Protestant churches, so far as this country is concerned. Both have their natural and artificial allies, but these bodies are the core of each organization.

IT was announced with a flourish of headlines some days since that padlocking places where liquor was sold had proven an ineffective method of enforcement and would be practically abandoned by administrator Pennington. However, merely a cursory reading of the news story indicated that it was the sheriff's office that had failed

to carry out the orders of the court and not an honestly applied law that had failed. So it always is.

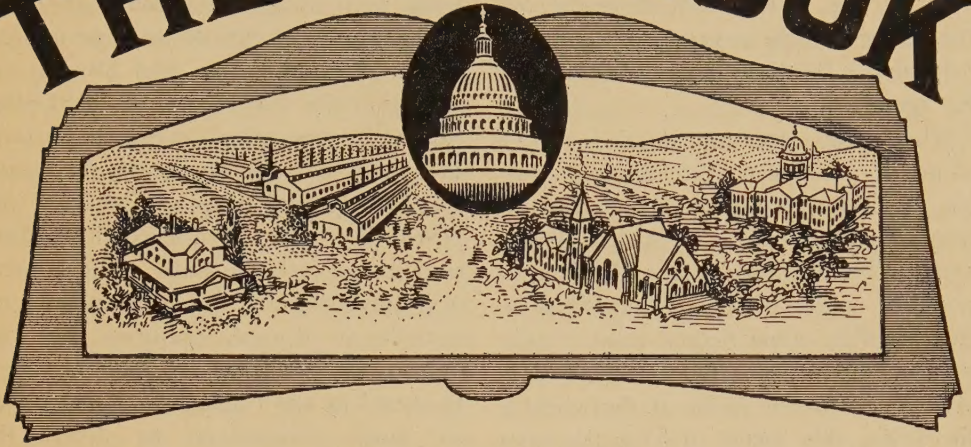
CANADIAN churches are no better satisfied with the present government control of the Liquor Traffic, than are the lovers of high kick beer. The General Council of the United Churches in Canada recently meeting in Montreal, adopted resolutions urging the people of Canada to adopt Prohibition.

This is the conscience of the Dominion, speaking in the light of science, the Bible and experience.

IN the October Issue of the Christian Statesman we took from an Eastern Exchange the statement that there were sixteen avowed atheists in Willamette University in Oregon. Since that time we have received a statement from President Carl G. Doney of that institution declaring that to the best of his knowledge there has never been an Atheist in the college. We gladly make this correction and hope all of the claims of these atheists may prove as groundless.

JUDGE GEORGE W. ENGLISH of the Eastern District of Illinois who was to have been impeached before the Senate Nov. 10 cut short the proceedings by resigning before the date set for the trial. The President at once accepted it. The Committee of the House that had arraigned him decided that as the chief purpose of impeachment was to rid the bench of unworthy men, this purpose had been accomplished and that they should drop the case. This will probably be done.

THE OUTLOOK



JAPANESE—AMERICAN JOURNALISM

Tetsuo Toyama, a Japanese citizen of Hawaii who is the editor of The Jitsugyo-No-Hawaii, a Japanese language paper in Honolulu has recently brought out an edition devoted to International Peace. As a piece of journalism any American might be proud of it, but as coming from a Japanese it ought to go far toward inclining the American people to think well of the mentality and the moral poise of the Japanese who have in one way or another become American citizens.

To a considerable number of prominent thinkers in Great Britain, Canada, Australia, New Zealand, South Africa, the United States, and Japan he sent the following three questions:

- 1 Do you believe in the possibility of promoting international peace through the spirit of cooperation instead of by force?
- 2 What is your opinion on the future relations between America and Japan?
- 3 Do you believe in the probability of another World War? If so where

and why?

In both Japanese and English sixty five of the answers to these questions are given. With the rare exception the first question is answered in the affirmative. A few like Director General Rowe of the Pan American Union frankly declare their belief that force must lie back of any organization that can successfully promote peace as the policeman is back of all law. To the second question the answers are as uniformly confident that the two nations will be able to permanently live in peace as the United States and Canada have done. The problems pointed out for solution are for each nation to restrain its own nationals from predatory commercial competition and exasperating offenses to national pride. The problem is well stated by Chester H. Rowell, of Berkley, Cal., when he said "No man now living will see the time when Australia, New Zealand, Canada and the United States will have the same policy toward immigrants of Oriental and European races. And no man now living will see the time when the people of Japan will regard this discrimination as just. Our task, living with a disa-

greement in which each will think the other wrong, is to live it in peace, self respect and forbearance and in mutual helpfulness in other things in which we do agree".

The third question revealed a vast cloud of pessimism and anxiety. Russia, the Balkans, Turkey, Japan and the commercial aggression of Great Britain and the United States were all given as possible causes of a very probable future conflict. One Scotch thinker went so far as to assert that the most dangerous race to the peace of the world is the Jews. He seems to have the same idea as Henry Ford as to the International aims of this race.

But this Japanese has done more to point the way to peace and reveal the dangers that beset us, than any other editor whose work has come to our desk this year.

ONE BRAND OF RELIGIOUS LIBERTY

Ukrainian Evangelical churches in the United States and Canada are holding meetings of protest against the deportation of two evangelists, Mr. and Mrs. Buczah from Poland. They are also preparing a petition to the Polish government asking that this order be reversed. This action was taken at the instigation of the Papal Nuncio in Poland and he based his demand upon the Concordat that exists between Poland and the Vatican and the claim that Protestants have not the right to proselyte in Romanist countries. This position was taken in spite of the Polish constitution, the 111th paragraph of which guarantees religious liberty.

Evidently the Dictatorship of Pilsudsky has set aside the constitution and is

taking its orders from Rome. Yet with such things happening in Rome ridden countries, the Romish periodicals in the United States and Canada are railing at the Protestants of the United States because they sympathize with Mexico in her effort to break this ecclesiastical tyranny and so far have opposed any idea of intervention. Protestants proverbially have a short memory, but with such things happening repeatedly in Romish countries they can only regard the pleas for religious liberty issued by the Eucharistic Congress as so much camouflage to divert the world's attention from Rome's real program. We are reminded that it was this very unneighborly sort of conduct on the part of Poland two hundred years ago that led to her partition and destruction as a separate government. The same course today will lead to the same end. Perhaps the rejoicing in the rebirth of Poland as one of the results of the treaty of Versailles was after all a little premature.

THE A. L. AND MILITARY TRAINING

To one who worked so harmoniously with the Grand Army of the Republic in all community welfare matters, it is a most regrettable thing to be compelled to take issue with the successors of that organization in the influence that the veterans of our wars have always wielded. But we shall have to take issue with the American Legion in its recently assumed stand on the subject of Military training in the High Schools and Colleges. The resolution recently adopted at their national gathering reads:—

"Believing that teaching of national defense to the youth of the Nation is the highest patriotism, the American Legion stands resolutely for military training in high schools, colleges and universities, and pledges itself actively to oppose those pacifists, radicals, communists and others who are endeavoring in every possible way to stop such training."

"And others." This must include the large majority of the members of the Protestant churches in the United States. We are neither Pacifists, Communists nor Radicals, but the Federal Council of the Churches has spoken in no uncertain tones against this and several of the churches have spoken individually and we doubt not that several more will in response to this resolution.

It is not that we desire to completely disarm the government, that we oppose this movement to put either compulsory or voluntary military training into the High Schools and colleges of America but our reasons are:—

1 We believe it is a dangerous course to allow the War Department to get the sort of a grip upon our system of civil education that this plan proposes. It lays the nation open to the danger of being militarized as Germany was after the time of Bismarck.

2 We are opposed to the subjecting of our youth to the control and instruction, of at least some of the instructors employed by the War Department. Complaint has been made by some college students that enlisted men so ignorant that they could scarcely read the manual, were placed over them. We have not checked up the

accuracy of this charge but it is one reason why many people are opposed to this whole plan.

3 The compulsory plan in this work does violence to the consciences of a considerable number of students who have conscientious objections to military service.

4 As a matter of physical development this drill is of very slight value. It is not to be compared with the ordinary gymnasium training. We all recall that when the draft went into effect and it became necessary to rapidly develop the army that they fell back on the methods of the gymnasium for the intensive work.

5 We do not believe that it is necessary thus to commandeer the whole school system at this time for national defense. Let the War Department and the Navy Department have their own schools and if they are not sufficient there is little objection to their summer camps for those who desire this sort of education. There is no danger of militarizing America by either of these, but nothing in International relations that is now in sight justifies this large scale training of military reserves.

If the American Legion thinks it can brush all of the members of the Protestant Churches aside by calling them Pacifists, communists and radicals it is mistaken, but we can assure them they are citizens who cannot be intimidated or cajoled into a course that to them seems fraught with the danger of creating the war fever to curse the next generation.

Much more cogent reasons will have to be brought forward than have so far been presented to convince them that

we ought to hand over our secondary school system to the control of the War Department.

THE NEWSPAPERS AND WAR

In a recent symposium on the prospects of peace in the future two of those who responded held these views as to the newspapers relation to war. L. I. Young, a retired Pacific Ocean steamship captain said: "The proprietors of newspapers are generally the actual cause of war." The other was Vice President of the Council of the Netherland Indies, Dr. E. Moresco. He said: "Responsible statesmen on both sides of the Pacific know that war would not lead to any lasting settlement of outstanding questions. But only the newspaper press can make the man in the street share this conviction and on their willingness and skill to act in this direction the course of events will largely depend."

We are convinced that this view is substantially correct. It is at least a little step toward peace that people are coming to understand the immediate causes of war. When the people as a whole come to hold the Hearsts, the Cappers and the other newspaper owners responsible they will be more cautious in their dealing with international matters. It is one thing to abuse our own politicians as a matter of party politics and a very different thing to abuse an idolized leader of another nation because he does not fall in with our political conceptions. The one is comparatively harmless, but the other stores up the dynamite of nationalistic hatred against the time of an explosion. Unfailing forbearance in speaking and writing of the statesmen of other na-

tions is the only course that will preserve the peace.

COPEC PRINCIPLE

The organization originating in England whose purpose is to prevent future war and which bears the composite title of The Copec has this as its fundamental attitude and purpose. It pledges its members that they will refuse in the future to take part in any war which is undertaken without first having submitted the question involved to a judicial or arbitral tribunal or which is undertaken in defiance of the decision of such tribunal.

This cannot be called pacifism for it does not refuse absolutely to fight in the defence of the country, but it does undertake to force the war making politicians to exhaust every effort of peace and peaceable means before resorting to arms. We believe that every Christian is justified in taking that attitude toward its Lodges, Johnsons, and Brandeeges. We shall never have peace until they are compelled to establish and use the means of peace.

A FITTING MEMORIAL

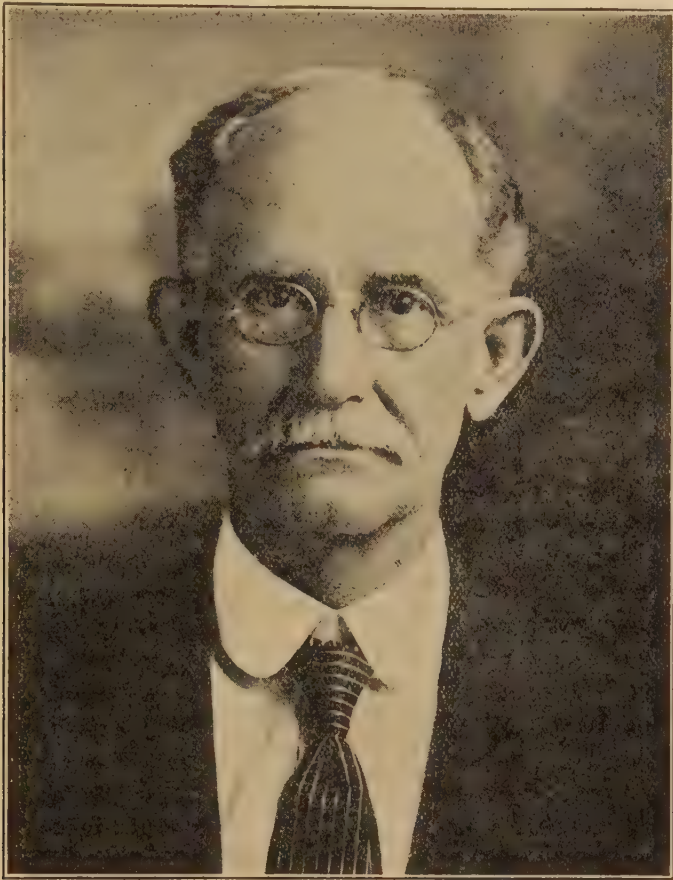
A la mémoire de

Woodrow Wilson

President des Etats Unis

Fondateur de la Société des Nations

Thus is Woodrow Wilson the man honored for this achievement that will probably go down into history as one of the great forward steps in the history of the world. But the United States does not share it. This tablet has been erected by the city and the canton of Geneva. It has been placed on a wall facing the League of Nations Building.



THE REVEREND S. M. ELLIS, D. D.

It is with sorrow and regret that we must record this month the death of the Rev. S. M. Ellis, D.D., of Memphis, Tenn. Dr. Ellis was the author of the book that The National Reform Association has just published, entitled "The Bible Indispensable In Education." In reality this will have to be classed as a posthumous work, for Dr. Ellis died the day before the first copy of the book reached his home. Almost his last words were to ask if it had arrived, as he wanted to see it before he passed away. This real contribution to the work of education was the closing effort of his life and we believe that it will be a useful continuation of his labors. It was his plan to establish a fund that would re-issue the book as it became exhausted. In this he was but partially successful. The National Reform Association has accepted this fund in trust and will do what is possible to complete it and carry out the wishes of the Donor. This is one opportunity for those who have means to invest in this sort of Christian effort to do much good with a small investment. Less than \$500 is needed to complete this small foundation.

WAR AND PEACE

Extracts from the Armistice Day Address of President Coolidge

Our country has never sought to be a military power. It cherishes no imperialistic designs, it is not infatuated with any vision of empire. It is content within its own territory, to prosper through the development of its own resources. But we realize thoroughly that no one will protect us unless we protect ourselves. Domestic peace and international security are among the first objects to be sought by any government. Without order under the protection of law there could be no liberty. To insure these necessary conditions we maintain a very moderate military establishment in proportion to our members and extent of territory. It is a menace to no one except the evildoer. It is a notice to everybody that the authority of our government will be maintained and that we recognize that it is the first duty of Americans to look after America and maintain the supremacy of American rights. To adopt any other policy would be to invite disorder and aggression which must either be borne with humiliating submission or result in a declaration of war.

It is more and more becoming the conviction of students of adequate defense that in time of national peril the Government should be clothed with authority to call into its service all of its man power and all of its property under such terms and conditions that it may completely avoid making a sacrifice of one and a profiteer of another. To expose some men to the perils of the battle field while others are left to reap large gains from the distress of their country is not in harmony with our ideal of equality. Any future policy of conscription should be all inclusive, applicable in its terms to the entire personnel and the entire wealth of the whole Nation.

It is often said that we profited from the World War. We did not profit from it, but lost from it in common with all countries engaged in it. Some individuals made gains, but the Nation suffered great losses. Merely in the matter of our national debt, it will require heavy sacrifices extended over a period of about 30 years to recoup those losses. What we suffered indirectly in the diminution of our commerce and through the deflation which occurred when we had to terminate the expenditure of our capital and begin to live on our income is a vast sum which can never be estimated. The war left us with debts and mortgages, without counting our obligations to our veterans, which it will take a generation to discharge. High taxes, insolvent banks, ruined industry, distressed agriculture, all followed in its train. While the period of liquidation appears to have been passed, long years of laborious toil on the part of the people will be necessary to repair our loss. It is not because our resources had not been impaired but because they were so great that we could meantime fin-

ance these losses while they are being restored, that we have been able so early to revive our prosperity. But the money which we are making today has to be used in part to replace that which we expended during the war.

It is not only because of these enormous losses, suffered alike by ourselves and the rest of the world, that we desire peace, but because we look to the arts of peace rather than war as the means by which mankind will finally develop its greatest spiritual power. We know that discipline comes only from effort and sacrifice. We know that character can result only from toil and suffering. We recognize the courage, the loyalty, and the devotion that are displayed in war, and we realize that we must hold many things more precious than life itself.

'Tis man's perdition to be safe
When for the Truth he ought to die.

But it can not be that the final development of all these fine qualities is dependent upon slaughter and carnage and death. There must be a better, purer, process within the realms of peace where humanity can discipline itself, develop its courage, replenish its faith, and perfect its character. In the true service of that ideal, which is even more difficult to maintain than our present standards, it can not be that there would be any lack of opportunity for the revelation of the highest form of spiritual life.

We shall not be able to cultivate the arts of peace by constant appeal to primal instincts. To the people of the jungle, the stranger was always the enemy. As the race grew up through the family, the tribe, the clan, and the nation, this sentiment always survived. The foreigner was subject to suspicion, without rights and without friends. This spirit prevailed even under the Roman Empire. It would not have been sufficient for St. Paul to claim protection because he was a human being, or even an inhabitant of a peaceful province. It was only when he asserted that he was a Roman citizen that he could claim any rights or the protection of any laws. We do not easily emancipate ourselves from these age-old traditions. When we come in contact with people differing from ourselves in dress and appearance, in speech and accent, the inherited habits of our physical being naturally react unfavorably. Nothing is easier than an appeal to suspicion and distrust. It is always certain that the unthinking will respond to such efforts. But such reaction is of the flesh not of the spirit. It represents the opportunist, not the idealist. It serves the imperialistic cause of conquest, but it is not found in the lesson of the Sermon on the Mount. It may flourish as the impulse of the day, but it is not the standard which will finally prevail in the world. It is necessary that the statesmanship of peace should lead in some other direction.

If we are to have peace, therefore, we are to live in accordance with the dictates of a higher life. We shall avoid any national spirit of suspicion, distrust and hatred toward other nations. We want understanding, good will and friendly relations between ourselves and all other people. The first requisite for this purpose is a friendly attitude on our own part

THE INTERNATIONAL GOOD WILL CONGRESS

The eleventh annual conference of the Worlds Alliance for International Friendship Through the Churches was held in Pittsburgh, Pa., Nov. 10-12. Before the opening session about fifty preliminary meetings were held in the various churches, schools and club gatherings, under the direction of the Rev. Charles R. Zahnizer, secretary to the Pittsburgh Council of churches. About twenty five of the leading peace workers of this and other countries were present to discuss the problems of promoting World Peace.

It was a varied program that was held in the various halls and hotels of the city. Three distinct phases of the subject were presented at different times and in divers ways by the several speakers.

1 What the individual should do about war.

2 What the church should do about it.

3 What the state should do about it.

In this brief presentation no details of speakers or addresses can be given and the views and the emphasis of the different speakers were so varied and sometimes contradictory that the best that can be done is to present a sort of a summary of impressions.

As to the first phase of this subject, the individual's attitude toward participating in war, many seemed to take the position that the only logical attitude of the individual Christian is that of non participation: the position of the conscientious objector. If however we sensed the opinion of the majority of those present, it was that the real Christian position is to be determined

by the facts of each case. But that a Christian is justified in taking the position that he will not participate in any war where his government has not submitted the cause in dispute to arbitration or a judicial tribunal or where it goes to war in defiance of such tribunal's findings.

This was called by some a mere compromise with conscience but it is the common sense position toward which the Christian conscience seems to be gravitating.

As to the second, what the church must do about it. The speakers were well nigh unanimous in taking the position that the church should take no part in war even when the civil government engages in this enterprise. It should not approve of any war, nor bless it, nor admit it to its communion or its altar. Many made the mistake of speaking of war as though it were a person instead of an act of a corporate body. They did not frankly discuss the attitude of the church toward the government under such conditions. However, again the practical common sense of Christians seemed to assert itself in the direction of reservations in favor of righteous causes.

As to the state's duty in regard to war, it seemed to be the consensus of opinion of both speakers and auditors that international good will must be the moral and spiritual foundation for permanent peace. Arbitration tribunals, disarmament conferences, The World Court, and the League of Nations are but means toward the one great end of OUTLAWING WAR; that this must be done by establishing an international law against war and the whole war system. Nothing can

do this but a general treaty in which all nations able to make war shall participate. But having established this peace foundation in law they seemed to believe that all these means of administering that law can and should find a place and that we ought to be leaders in all of them.

Until there is such a law the world is but struggling blindly toward this goal. Many found fault with the League of Nations because like individual governments it is founded ultimately on force. But no one was able to tell us how any league of nations in the world as it now is could get along without an international police force any more than individual nations can.

The net results that came to us from this conference are that the individual, the church and the state in their teaching capacity and by their example should cultivate that sympathetic, altruistic, courteous attitude toward all foreign nationals and governments that will develop international good will.

By every means we should join in every sincere effort to create the machinery of peace as well as the psychology of peace. That we should adhere to the World Court and join the League of Nations and support the Hague Courts, participate in the disarmament conferences, by whomever they are called and thus step by step move forward toward the final goal of outlawing war and the war system.

This outlawry of war cannot become the reliance of advanced nations until the warlike and backward nations are ready, honestly to submit to such a reign of law. But we can and should take promptly any step forward that presents itself as an opportunity. In

this way we can hasten the day when "Nations shall learn war no more."

THE QUEEN AND THE BAPTIST

Queen Marie, it is reported by George W. McDaniel, president of the Southern Baptist Convention, has refused an audience to an official delegation of the Southern Baptists, who wished to present to her a petition for the granting of better conditions to the Baptists of Roumania. The same day Edgar Y. Mullins, D. D., of Louisville, Ky., president of the Baptist World Alliance, in speaking at a gathering at the Madison Ave. Baptist church in New York, declared that in his two months' tour of Europe, taken recently, that the conditions of dissenting minorities in Roumania are worse by far than in Soviet Russia, and that The Baptist World Alliance is preparing to present a complaint to the League of Nations as to these conditions.

We have before this had inklings that Roumania was not living up to her agreement as to Protestant minorities in territories acquired under the treaty of Versailles, and we have noticed since the Queen's landing in America a decided absence of churchmen whether lay or cleric on her reception committees.

Putting all of these things together we have concluded that Queen Marie don't know America, and will go back to Roumania without knowing us. But we wish well to the Baptists in their efforts to induce the Roumanian government to grant full religious liberty to all dissenters from the Greek Orthodox church.

❖ Contributed Articles ❖

LAW AND ORDER IN ENGLAND

BY REV. WILLIAM BULLOCK

Woodsfield, Ohio

A recent issue of a London Weekly gave a rather interesting disclosure of increased facilities afforded by automobile and modern methods to certain forms of lawlessness in England. The writer described that form of crime incident to the preservation of various species of game on "His Lordships Estates" on which intrusion is punishable by law.

The poacher of past years, now rapidly vanishing, was an inconspicuous villager who sallied forth stealthily under the cloud of night, afoot and alone to capture the coveted pheasant, partridge, hare, rabbit or salmon. His living was very precarious and his days usually ended in the workhouse. His vocation did not pay.

His modern successor is different. He is a more advanced townsman with organization, associates, method and equipment. He operates in gangs and with motor facilities, has access to expanding territory, definitely prospected rendezvous, speed in execution, and, with reduced charges in almost noiseless gun-play, nets, sweepers, torches and spears, under moonless darkness, is able before dawn to retreat home with such quantities of game as will furnish financial prosperity.

Americans recognize the same facility in several forms of crime. Motor conveyance greatly facilitates

illegal carriage and a speedy "get away" and is indispensable in modern criminal movement. Any modern invention with but a scrap of utility will not escape the underworld. Liquor at the wheel is ruinous but in the hold is another proposition. Modern methods of organization, association and execution are all enhanced by the speedy transit of our time.

Stealing game would be an anomaly to the average American who has practically little hindrance but much encouragement to his sporting proclivities. The hunt is one of our enjoyable recreations. When rightly inculcated and practised it promotes both health and character.

Boot-legging would be as anomalous to a Britisher.

England, taxed to the teeth through war indebtedness and clamoring for debt cancellation, has not yet learned sufficiently how artificial and suicidal is her drink traffic. Once outside the imaginary sea line beyond our shores the flow begins. In England saloons, stores, clubs galore and railroad trains are all provisioned for liquor consumption. "Refreshments" are always available. Your writer "took in" an English Gala Day early last August in a crowd of 56,000 people. A solitary vendor of "liquid refreshments"—the only one permitted on the grounds—netted a clear profit of five hundred pounds, equivalent in round figures to \$2500 during the afternoon and evening. That was in the heart of the region of

the miners strike of thirteen weeks duration, in the face of heavy general business depression, and in the territory of countless soup and meal kitchens, supported by public benevolence to keep alive the miner's children. It was reported that "Guinness' Stout" slumped near the equivalent of \$100,000,000 on the annual sales of that commodity due to the strike and depression. That is just a negative way of tabulating the enormous drinking done in Britain. Yet be it said that little actual drunkenness appears and common report says there is much less evident than in former years.

England receives a large amount of wet propaganda from the United States but very little of real American sentiment and fact. They do not know the history nor the strength of our prohibition movement. They are led to think that we are just trying a precarious experiment that is likely to fail. Men like Dudley Field Malone, announced on British Radio as the Great Attorney in the Famous Evolution Case in Tennessee, to speak under the caption "American Problems", helps along the erroneous information and sentiment by airing, as he did, not "American Problems", but his own personal dislike to prohibition in his declared objection to "the philosophy behind it" of any government legislating what or how much he shall drink. We were privileged to speak to a small group, who were pleasurably surprised to learn that American prohibition is the will of the people arrived at after years of religious, educational, economic, and finally, political activity which resulted in the expulsion by States, ballots and Federal action, of the drink traffic from the

United States; and, so far from being a precarious experiment, will require for its rescindment the reverse ballots of three fourths of the States of the Union.

Notwithstanding a dearth of sentiment for prohibition in England and the existence of a very popular indifference whether the beverage be a glass of beer or a cup of tea, there are yearning hearts and moving spirits. The fight is on. Pussy-foot Johnson is well remembered and Lloyd George's war characterization of the traffic as England's enemy is not forgotten. It may be long, but Britain will surely follow suit and banish King Alcohol as we have done.

But to return to the Poacher. The writer inadvertantly remarks that he is A MARKED MAN. He is branded by the authorities and by his neighbours. The fact indicates a strong arm of law, a wide awake authority and a healthy citizenship.

No country exists free from crime. Since the Fall, men have violated law and opposed constituted authority. America, acknowledged to be the most prosperous on earth is condemned as the most criminal of all civilized peoples. The crown of wickedness passed years ago from Paris to Chicago. England has crime and lawlessness, but, over populated and overmanned as she is, taxed to the teeth, overwhelmed with war indebtedness, with two million unemployed and with a million strikers, and with classes in economic clash, HAS NO CRIME WAVE. Her people are law abiding. A few hours ago your writer held in his hand a pictorial representation of armed civilian forces protecting property during an American

railway strike. I saw in England this summer mass meetings 30,000 strong, parades, jazz bands, banners with biting slogans; heard speeches with scathing criticism of the present parliamentary government and flaming with irony at the coal owners, evincing a death-like tenacity in the struggle for living conditions yet with absolutely no hint at violence or anything suggesting lawlessness. I saw, too, in their own communities many of these miners meanwhile renovating and beautifying their churches and improving the properties, and, when the thing was accomplished, having a feast time together much like the American social. Business stagnated, purchases limited to bare life sustenance, hearts anxious—and hopeful, conditions ripe for revolution but were quiet. I walked one night near midnight from the house of a friend, homeward, through the village, unlighted, dark as Egypt, and silent almost as death—almost oppressive in its darkness and silence. The people were quiet in their homes.

British order and peace in the present stress would seem to give the lie to the American writer, who, speaking kindly, said: "To close the mines and mills is to open jails and prisons; to silence lathes and looms is to drive honest men to deeds their souls abhor. The safety of the State is in the material welfare of the people"...At least this is not true in the present period of British unrest. What may develop no one knows, one may wonder and perhaps fear. Struggles cannot continue indefinitely, class clashes cannot endure, for a kingdom divided against itself cannot stand, hunger and privation are imperious masters and revolutions are easily pro-

voked. Solutions are earnestly sought, common sense will not ultimately desert them, and even though she "blunder through" Britain will survive.

It is part of the British mind to accept considerable regulation. Law enforcement applies to many affairs that would be inimical to an American. Compulsory closing of stores at regulation hours, arrests in case of excess of passengers in public conveyance, say, three on motor bicycle, indicate rigidity, while absence of speed limits, but the more comprehensive regulation against reckless driving, dangerous to public welfare or safety indicates a delicacy that means really as rigid a responsibility. Britain is highly policed. The staff is divorced from politics and is continuous on behaviour and efficiency. A law breaking policeman is not tolerated. Moreover he is ubiquitous. Riding into the country several miles one day to visit an old time family of friends, I alighted at the end of the farm lane immediately next to the "constabulary", which recalls an incident of past forty years ago when, going home over country road, singing aloud, there came out of the darkness somewhere the familiar uniform with the kind warning to silence lest we wake the sleepers in the homes we passed. The midnight rowdyism so common here is taboo there.

Justice too, treads with swift firm step, and is impersonal, impartial and without that delay that is so ruinous to American order. Criminal publicity is less blatant. Front page scandals are practically unknown. Business ads with uninteresting monotony usually fill front pages of British newspapers. Crimes and Courts are in the rear.

Will Rogers, the genial American comedian humorously fancies he sees American criminals escaping American justice by suicide. They know better. They may prolong the case till the court almost forgets the offense and may escape anyway when the expert discovers insanity. Our own Justices declare that nowhere in the whole world is judgment so lax as here and that our judicial procedure is a disgrace to the world. Britain knows justice and respects it. Criminals fear it.

Back of it all is the sturdy character out of which it has grown, based on centuries of Bible knowledge, of vital religion, godly homes and of fervent, reverent worship. That is the rock on which she is built, the basis and the only basis for clean citizenship and a healthy and enduring public order.

Kipling erred when he designated the U. S. as the "Modern Shylock", but he was characteristically British when he said—as was quoted by this eminent publication recently:—

"Keep ye the law—be swift
In all obedience—
Clear the land of evil,
Drive the road, the bridge, the ford;
Make ye sure to each his own
That he reap where he has sown,
By the peace among our peoples
Let men know we serve the Lord."

Britain, old as she is, may learn much from our ideals of freedom, from our educational standards, our economics and our moral movements. We may learn much from her strength, stability, order and godliness.

Bound copies of THE CHRISTIAN STATESMAN for 1926, may be procured by ordering at once. Cloth binding, 480 pages, \$3.50.

MORMONISM UNDER THE SEARCHLIGHT

The Golden Plates Fraud

In our last article we showed how old "Come to pass" Spaulding was the unconscious author of the Mormon Bible. Sidney Rigdon made the necessary revision which changed the manuscript from an historical novel into a pseudo Bible and Joe Smith, the prophet—or should it be profit—concocted the story of its pretended discovery. Solomon Spaulding was known as "old Come-to-pass," from the frequent use he made of this phrase. The writer has found by actual count that the phrase "and it came-to-pass" occurs no less than 1412 times in the Book of Mormon.

Joe, the tow-headed prevaricating boy, was well versed in all the tricks used to gull the credulous. His home training well fitted him to fill the role of Charlatan. As a youth he entertained his neighbors with fantastic accounts of visions, a gift inherited from his maternal grandfather. Later he pretended to discover lost articles and buried treasure, being aided in this deception by a curiously shaped stone purloined by him from Willard Chase. This form of imposture has been practiced by crystal gazers from time immemorial.

In 1825 Joe, now a young man of 20 years, was engaged by Josiah Stool to locate a silver mine in Harmony, Pa., said to have been opened by the Spaniards. After working for a month without success the project was abandoned. It is about this time that we find him circulating the story of the finding of buried treasure guarded by a Spaniard with a long beard. The story is then improved upon and becomes golden plates, guarded by an angel.

Sidney Rigdon has made contact with Joe and the foundation of the gigantic fraud is laid. In wading through the mass of so-called historical matter presented by the Mormons, one meets with many contradictions and improbable and impossible stories, all tending to prove the absolute fraud of the whole business. Take for instance, the alleged finding of the golden plates. What did Smith find? In brief, Joe's story is, that directed by an angel he discovered a stone box, which had lain buried for some 14 centuries. Within the box were golden plates, engraved with hieroglyphics forming a sort of gold brick, in size 6 inches by 7 inches by 8 inches. This would weigh about 200 pounds. With the plates, were the "Urim and Thummin", an instrument provided to enable Joe to translate the reformed Egyptian hieroglyphics. Here is where the painstaking enquirer bumps into a snag. In 1905 there was issued with Mormon official endorsement, a book entitled, "One Hundred Years of Mormonism."

On page 58 we read, that Joe had a small seer stone which he had found in a well, which he sometimes employed, instead of the "Urim and Thummim", to translate the language on the plates. Now, if the Lord provided an instrument for the purpose, why did Joe use the peep stone in its stead. The "Urim and Thummim" was not so very important nor miraculous after all. A stone casually found did the work just as efficiently. Lucy Smith, the prophet's mother, says "there was a breast-plate, concave on one side and convex on the other. It extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size.

It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders and the other two were designed to fasten to the hips. They were just the width of two of my fingers, for I measured them, and they had holes in the end of them for convenience in fastening." You would think from all this detailed description, that Lucy actually saw the breast-plate, but she tells us "it was wrapped in thin muslin and she could feel its proportions without difficulty." How she could *feel* the straps were of the same material, is another mystery, the Mormons might explain. Joe was not with-in hoaxing his poor old mother, unless it was that she was as great a falsifier as her precious son.

We have not yet reached the bottom of the box, for on turning to Sec. 17 of the sacred Mormon volume called, "Doctrine and Covenants," we find a revelation given through Joseph the seer to Oliver Cowdery, David Whitmer and Martin Harris, in June 1829 to the effect that they would have a view of the plates and also the breast-plate, the sword of Laban, the Urim and Thummim and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea. The conclusion is, that Joe pretended that all these curios were in the stone box.

We will now turn to another Mormon publication: "The Voice of Warning," by Parley P. Pratt. We read, "after having obtained these sacred things, while proceeding home through the wilderness, and fields, he was waylaid by two ruffians, (other accounts say three). One of them struck him with

a club, but being a strong man, with great exertion he cleared himself from them and ran towards home, until he came near his father's house. Picture the scene. Joe, with a 200 pound gold brick under his arm, with a metal breast plate big enough for an extraordinarily large man, and worth at least \$500, *vide* Lucy Smith; The Urim and Thummim, two crystals set in the rims of a bow, like a pair of giant spectacles, Lehi's miraculous director's and the sword of Laban, to say nothing of the stone box. Why, Joe would need the eight arms of an octopus to carry the load, and to cap all he fights three armed ruffians, runs three miles and comes out of the exciting encounter with merely a dislocated thumb. Can we believe this story? The writer honestly confesses it is too improbable for his belief.

Now we come to the actual translating process; we have already seen that Joe sometimes made use of the peep stone. This he would place in his hat, and then bury his face in the hat, meantime calling words for his scribe to write. For a time Oliver Cowdery acted as scribe and in his "Defence" published in 1839 says, "I have sometimes had reasons of scepticism, in which I did seriously wonder whether the Prophet and I were men in our sober senses; when he would be translating from the plates through the Urim and Thummim and the plates not be in sight at all."

Smith could translate without the Urim and Thummim and now we find he could translate without the plates. Of course he could. The only essential factor was the Spaulding manuscript as revised by Rigdon. Without this, Joe would indeed have been helpless.

In passing, we might say that Oliver Cowdery was the individual who baptized Joe Smith in May 1829, being in turn baptized by Joe. Oliver says, "from his hand I received baptism by the direction of the Angel of God, whose voice, as it has since struck me, did most mysteriously resemble the voice of Elder Sidney Rigdon."

Who saw the plates? Turning again to "Doctrine and Covenants," Section 5, a revelation to Joseph. "In addition to your testimony, the testimony of three of my servants, whom I will call and ordain, unto whom I shall show these things, I will give them power to receive this testimony among this generation. And the testimony of three witnesses will I send forth of my word."

On examining the Book of Mormon we find in addition to the testimony of three, the testimony of other eight witnesses and in the "Hundred Years of Mormonism," already mentioned, we find that Joseph showed the plates to Mrs. Whitmer. So much for the *three only, revelation*.

Looking more closely into this matter, we find according to Joseph Smith's account, that the three witnesses saw the plates not actually, but by way of a vision and only after a protracted meeting in the woods; at which meeting Martin Harris experienced great difficulty in getting his eyes opened at all. Linn, in his "Story of the Mormons" quotes interviews with Whitmer and Harris which show the utter worthlessness of their testimony. In the year 1838 these three witnesses were excommunicated from the Mormon church and if the testimony of their former friends is of any value, they were men of the basest character and liars to boot.

An interesting sidelight on Joe's own lack of confidence in one of the witnesses, is seen in "Doctrine and Covenants," Section 69. "Hearken unto me, saith the Lord, your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry in to the land of Zion, except one go with him who shall be true and faithful."

Joe himself would not trust Cowdery with money, yet the Mormons would have us trust his word as to the existence of the plates and the divine origin of the Book of Mormon.

Of the other eight witnesses four were Whitmer's, Hiram Page was a son in law of Whitmer and three were members of the Smith family, a family affair as it were. All were interested in the financial success of the scheme and were willing to give their moral or rather immoral support to the venture.

Their personal interest detracts, at least from the value of their testimony. Of these Jacob Whitmer withdrew from the church, so did Hiram Page. John Whitmer was excommunicated in 1838. Christian Whitmer died in 1835 and Peter Whitmer Jr. died in 1836. No doubt the two latter would have withdrawn from the church, had they lived longer.

Where are the plates now? If all the articles alleged to have been discovered by Joe Smith could be placed on view, they would form an exhibition of the utmost interest to scholars from all parts of the globe. Here is a record which professes to be genuine, first hand account of life on the American Continent from the time of the confusion of tongues, at the Tower of Babel and in-

cludes a detailed account of a visit of Jesus Christ to America and the founding of an American Christian church at that time. But when we ask for a view of this unique and vital document, we are told, "It is not here an angel has taken it to heaven."

What a story! What a fake! An uncorroded metal book, which laid in a stone box, for fourteen hundred years in the state of New York, flies to heaven overnight. It was a crude, but most effective method of forever silencing the demand of the curious for a view of the golden plates. Smith could say, with all appearance of candor, "I would just love to show you the plates, but alas, the angel who revealed their hiding place, took them to heaven, when I had finished translating them." There is no chance today of any scholar comparing the alleged hieroglyphics with Smith's translation, for they are gone. Reader, "they never was." There was no stone box and no plates. The Mormons have them not, nor ever did have them.

Joe Smith's gold bible scheme, was being financed by a few humble folk. Martin Harris, a farmer invested the first fifty dollars and his wife doubted the genuineness of the business. To satisfy this lady Joe permitted her husband to show her 116 pages of manuscript.

These like the golden plates, did a disappearing trick, much to Smith's discomfort. Later when Mr. and Mrs. Joe Smith had almost exhausted their welcome as non-paying guests in the home of the Whitmer's, Mrs. Whitmer had to be convinced that there was something in the new bible business. It would seem that the ingenious prophet, not willing to run the risk of losing any

more manuscript, prepared some dummy plates. These satisfied the credulous and ignorant Mrs. Whitmer, and Joe and his good lady were assured of further free board and lodging.

It is possible that these plates were the ones the eight witnesses "hefted and handled." Be that as it may, they were the only plates that ever existed, and they were doubtless destroyed as soon as they served their purpose. Ever since, curious investigators and doubting Thomases, have had to depend upon the evidence of men who themselves so doubted the genuineness of the business, that they eventually severed their connection with it.

HENRY PEEL

DIGEST OF LAWS

Controlling Moral and Religious Education In the Public Schools

KENTUCKY

School Law

The teacher in charge shall read or cause to be read a portion of the Bible daily in every class room, or session room of the common schools of the State of Kentucky in the presence of pupils there assembled and no child shall be required to read the Bible against the wish of his parent or guardian. The failure of any teacher to conform to this act, shall be cause for the revocation of his certificate in the manner provided by law.

MASSACHUSETTS

School Laws

Sec. 31. A portion of the Bible shall be read daily in the public schools, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools school-books favoring the tenets of any particular religious sect.

MAINE

School Law

To insure greater security in the faith of our fathers, to inculcate into the lives

of the rising generation the spiritual values necessary to the well-being of our future civilizations, to develop those high moral and religious principles necessary to human happiness, to make available to the youth of our land, the Book which has been the inspiration of the greatest masterpieces of literature, art and music and which have been the strength of the great men and women of the Christian era, there shall be in all the public schools of the state, daily or at suitable intervals, readings from the Scriptures with special emphasis upon the Ten Commandments, the Psalms of David, Proverbs of Solomon, the Sermon on the Mount and the Lord's Prayer. It is provided further that there shall be no denominational or sectarian comment or teaching and each student shall give respectful attention, but shall be free in his own forms of worship.

NEW JERSEY

Section 173, Article VIII, page 112 of the 1925 compilation of the school law provides as follows:

"No religious service or exercise, except the reading of the Bible and the repeating of the Lord's Prayer, shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

In each public school classroom in the State, and in the presence of the scholars therein assembled, at least five verses from that portion of the Holy Bible known as the Old Testament, shall be read, or cause to be read, without comment, at the opening of such school, upon each and every school day, by the teacher in charge thereof; provided that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such classroom reading, the principal or teacher in charge of such assemblage shall read at least five verses from said portion of the Holy Bible, or cause same to be read, in the presence of the assembled scholars as herein directed."

It will be noted that the New Testament is excluded by this law, and it is generally interpreted as forbidding rather than permitting this reading at the option of teachers and school boards.

PENNSYLVANIA

School Laws

That at least 10 verses from the Holy Bible shall be read or caused to be read without comment at the opening of each and every public school upon each and every school day by the teacher in charge.

Provided that where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible or cause it to be read as herein directed.

{That if any school teacher whose duty it shall be to read the Holy Bible or cause it to be read as directed in this act shall fail or omit so to do, said school teacher shall upon charges preferred for such failure or omission and proof of the same before the governing board of the school district be discharged.

TENNESSEE

School Laws

Sec. 1. That at least 10 verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school upon each and every school day, by the teacher in charge; provided, the teacher does not read the same chapter more than twice during the same session; provided, that where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible or cause it to be read as herein directed.

Sec. 2. That if any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in this act, shall fail or omit to do so, said school teacher shall, upon charges preferred for such failure and omission and proof of the same before the governing board of the school, be discharged.

Sec. 3. That pupils may be excused from the Bible reading upon the written request of the parents.

Public School Laws, 1920 p. 152.

Three questions were asked of the Superintendent of Public Instruction in each of these states, as to the working of the law.

Most of them replied that it was working satisfactorily, that there was little or no friction between the parents and school authorities, and only slight trouble has been caused by outside agitators. Only Delaware reported that the law was not working satisfactorily, but gave no explanation.

SECTION II

Permissive Laws

In the following states either by constitutional provision, or specific law or by executive order or common consent the

Bible is read in the schools where there is no determined opposition to it.

MISSISSIPPI

The constitution of the state of Mississippi reads as follows:

Article 1 Section 18

"No test as a religious qualification for office shall be required, and no preference shall be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and the different modes of worship shall be held sacred. The right hereby secured shall not be construed to justify acts of licentiousness, injurious to morals or dangerous to the peace and safety of the state or to exclude the Bible, the Holy Bible from use in any public school in this state."

The following states have permissive legislative enactments:

INDIANA

Acts of 1865 Sec. 167, reads—

"The Bible shall not be excluded from the public schools of this State."

IOWA

Section 4258 of the Code, 1924:

"The Bible shall not be excluded from any public school or institution in the state, nor shall any child be required to read it contrary to the wishes of his parent or guardian."

Usage has left the decision largely to the teachers in this state.

KANSAS

Section 163 School Laws reads—

No sectarian or religious doctrine shall be taught or inculcated in any of the public schools, but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

Sec. 214.

"No sectarian doctrine shall be taught or inculcated in any of the public schools, but the Holy Scriptures without note or comment may be used therein."

NORTH DAKOTA

North Dakota. Sec. 1388. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may, at the option of the teacher be read in school without sectarian comment, not to exceed 10 minutes daily. No pupil shall be required to read it or be present in the schoolroom during the reading thereof contrary to the wishes of his parents or guardian or other person having him in charge.

General School Laws, 1919 p. 112.

(To be Continued)

EDITORIAL

A FINE DISTINCTION

The New York Times commenting upon the article by Clarence True Wilson D. D., secretary of the Methodist Temperance Board seems to deny absolutely the right of the churches to maintain any such organization. This principle involves most of the larger churches including the Roman Catholics. The position of The Times is that it is dangerous, wrong and unAmerican for any organization, even by influence to mass its voting strength behind any measure in such a manner as to control the action of government. It calls this a "vicious proposal".

Carry this position to its logical terminus and you get where the Mexican government seems to be today, namely that a clergyman ceases to be a citizen, with a citizen's rights and a church organization has no right to teach morals where they emerge into political action. Stated in this way the position is what the Times calls Dr. Wilson's a "Vicious proposal" and historically as well as theoretically it is unscriptural and un-American.

May we not get at the truth of the matter by this course of reasoning.

- 1 Both the church and the state are of divine origin.
- 2 Both are supreme and independent in their own peculiar sphere.
- 3 Both are subordinate each to the other in the other's sphere of action.
- 4 Both have the right to counsel and advise each other.
- 5 The church has the right and duty to

act as a prophet to the civil government.

- 6 In its direct approach to the civil government the church has only the right of protest and petition, never coercion.
- 7 The church has the right to instruct its people in all matters of morality, personal, social or political; to advise them where to stand on all moral issues.
- 8 The church has a right to choose its own representatives to bear its protests or petitions.
- 9 If the church can inspire such confidence in its positions and its ministry that its millions of voters will stand behind its protests and petitions it does not thereby invade in an unwarranted manner the rights of the state.
- 10 But the church has no right to apply discipline to a citizen to compel him to obey the voice of the church in the sphere of political action. There is where the Church in Mexico has erred. It has disciplined its priests, and laity also, whenever they would not heed her voice in the present political contest.

As long as the church leaves her members free to act as they will in political matters without pressure or penalty for this exercise of freedom, she is within her rights as a teacher to direct them and if their number and conscientiousness makes them a dominating power in the state, no one has any complaint so long as they do not attempt to defy the state in its orderly processes.

The point at which the right of revolution comes in, is the point where the state departs from essential right and justice in its law or administration.

The most reactionary position that any one can occupy today, the position most dangerous to progress is to deny the church the prophet's right, even though her prophetic word sways the millions and controls the policies of nations. But the moment she puts on the pressure of the judge and the executioner even in spiritual forms, she transgresses and the state and her own members have the right to resist her.

There need be no trouble if this distinction is kept in mind and we believe all of the Protestant churches today are observing this distinction in good faith.

A HOPEFUL OUTLOOK

Dr. Henry A. Atkinson upon returning from a recent trip in Europe wrote "The League of Nations has steadily gained the respect and confidence of the nations. In the chaos and welter of ruin it was the only instrument or agency that even promised help. That phase has now passed and with Germany in the League it is a real world power and will deal with affairs in a firm way and with a growing confidence in its own ability and efficiency".

Every evidence that comes to us confirms this view. It is a view that should restore the somewhat ragged nerves of some of our economic alarmists that are today picturing dire results as likely to flow from commercial competition in the future. Much of this alarm seems to grow out of the fact that the American propaganda against the League has destroyed all confidence in it, in this country, as a piece of peace machinery.

That lack of confidence together with the constantly reiterated complaints of our military minded citizens has created a kind of pessimistic anxiety for the future. The Millenium is not here yet, but we believe that the League of Nations will go a long way toward keeping the peace in Europe and ironing out the difficulties between Europe and Asia and would do the same with the Western continent had we the wisdom to cease knocking it and heartily work with it even if we don't join it. But we rejoice in every evidence of its growth in power and influence. If it had done nothing else than effect the public registration of all treaties in Geneva, it would have been worth while. Its International Court of Justice will be a splendid achievement if our country, or we should say, our Republican politicians, don't destroy it. In the meantime the part of wisdom is to pray for it, speak well of it and cooperate with it, in every way that we can.

THAT DETROIT EPISODE

It was rather to be expected that friction would develop somewhere when The A. F. of L. went to Detroit for its annual convention. We are profoundly regretful that it came in the sphere of the religious organizations.

As we study this event, these are about the facts. The arrangements were made to invite representatives of the A. F. of L. to speak in the various pulpits about the middle of September. The Board of Commerce through its organ *The Detrouiter* counselled the laity to consult with their ministers as to the wisdom of this course and asked for a chance to reply the Sunday following the convention in the same place and

manner. President Green we believe was not as wise as he might have been when he attacked the Open Shop Policy of Detroit in his opening address. Many of the ministers became alarmed lest their pulpits were to be made a forum to thrash out the differences between the various forms of labor organization and they withheld invitations. The Y. M. C. A. cancelled their invitation for a meeting at which President Green was to speak. Then the storm broke in the A. F. of L. gathering. Wiser counsels and the prompt action of the officers of the Federal Council of Churches restored outward peace and several of these invitations were extended and the representatives accepted them. Their utterances so far as we have learned were in perfect keeping with the time and occasion, as was to be expected from the character of the speakers. But the whole incident left an unpleasant sensation and there has been little gained by either party. The Board of Commerce has been branded as a set of men who tried to crack the whip over the churches and make them turn grindstone, as well as being guilty of a gross violation of the rules of hospitality. The churches have rather gained the stigma of uncertainty and vascillation. The A. F. of L. has raised the question of good taste and wisdom in attacking the policy of their hosts as to the forms of labor organization.

We are glad of this one thing, that the local churches generally refused to take sides in the controversy between the A. F. of L. and the *Company* form of organization on the one hand and the *Open Shop* idea on the other. We believe in Labor Organizations and collec-

tive bargaining and are ready to grant a full meed of praise for all that the labor unions have done for the American workers, but we no more believe in monopoly of labor than we do in any other form of monopoly. The only criticism of the Detroit people that we should dream of making is, that they did not seem to have had this situation thought out before extending this invitation; but after they had extended it they should have let it stand.

If I invite a man into my home for a social evening and I afterwards become suspicious that he may transgress the rules of etiquette, that suspicion does not warrant me recalling that invitation. If he does transgress, I do not have to repeat the invitation. So with the churches and the Y. M. C. A. We are sorry that it happened but are glad that the churches made it clear that however much they may sympathise with the aspirations of labor and we all do, yet they will not be drawn into the partizan conflicts within the ranks of labor itself.

IS NEW YORK WET OR DRY?

In the recent election the vote in New York was as follows.

For Governor	2,780,683
Yes on Referendum	1,685,480
No on Referendum	543,920
Total	2,229,409
Not voting on Referendum	551,274

There has been estimated that more than a million voters refused to go to the polls and vote. In that silent vote lies the determining factor. Adding together those voting no and those refusing to vote and the dry vote that did not vote at all but would vote if it was a square open fight and the cor-

respondent of the New York Times who argued that New York is dry if the vote can be gotten out may not be far wrong. However we suspect that the silent vote has as many venal voters and wet votes as it does dry votes, and our conclusion is that the wise policy for the dries to pursue before the next election, is a campaign of intensive education on the fundamental truths of physiology, social science, ethics and law which lie at the foundation of this method of dealing with the liquor traffic.

IMPERFECT GRASP OF THE PROBLEM

A Pittsburgh, Pa. pastor recently uttered the following from his pulpit. "There is only one remedy for the social evil. I would like to head a new crusade, a new organization against vice, that would be willing to go into these dives and carry the gospel of Jesus Christ to the 'scarlet woman' and to take these women into our homes and into our church and teach them the way of righteousness. God holds the power of salvation for these women—even women as notorious as Nettie Gordon. Are you willing to help"?

In response to that question we would reply: We are ready to do anything that is wise and right and good in order to save such people, but there must always be reservations in favor of Christian protection.

First, such kindness, except to those who are penitent and sincerely desirous of making a decided break with the past is useless foolishness. Elizabeth Barrett Browning argued this out in her great poem "Aurora Leigh." The conclusion is stated in the words of her

cousin Romney Leigh, who had done the very thing advocated by this pastor. "My vain phalanstery dissolved itself, My men and women of disordered lives, Brought in orderly, to dine and sleep, Broke up the waxen masks I made them wear, And cursed me for my tyrannous constraint. That forced crooked lives to live straight."

Most of these people would be as uncomfortable in a home of Christian culture, as the traditional gambler on a Sabbath School boat excursion.

Second, the primary consideration must always be given to those whom the home was designed to save. There is always danger to them by such use of the home. The children have the first claim upon its services. Such a thing might be alright for people without children or those who have already sent their young out of the nest, never otherwise. So much for our answer.

There is however another side to this matter and that is the rights of society against those who choose a distinctly parasitic life. Many of these people would not work if it were offered them. Like the professional robber, grafter, panhandler and confidence man, they prefer this life to that of hard working industrious people. That life endangers the health, happiness and life of many who may be ignorant of their existence. It becomes then the duty as well as the right of society through orderly government, to suppress the houses where they congregate, and shut them up where they will be innocuous until they do prefer free labor, to forced labor in prison. Fining them is just a veiled form of license.

This problem will never be completely solved, until society uses all three methods in their salvation. Severe repression against all who choose that life, offering the help of the gospel to all who

will receive it and such social assistance as will supplement the will to recover standing to all who need it. One mistake of the past, and we fear this pastor fell into that mistake, is to press one of these remedies to justify the neglect of another. Until we see every angle, this sort of organized vice will ever be with us to plague us.

DISAPPOINTING NOTES

While in the main we were pleased with President Coolidge's Armistice day address delivered in Kansas City where he assisted in dedicating the Liberty Memorial, and with most of it we are in hearty accord, yet there were two passages which disappointed and saddened us. The first is certainly not characterized by the good taste and courtesy that has formerly pervaded his utterances. It reads:—

They tell us that we are not liked in Europe. Such reports are undoubtedly exaggerated and can be given altogether too much importance. We are a creditor nation. We are more prosperous than some others. This means that our interests have come within the European circle where distrust and suspicion, if nothing more, have been altogether too common. To turn such attention to us indicates at least that we are not ignored.

This may all be true but it is not a course calculated to allay illwill to remind one who does not like us for what seems to him a good cause, that he is giving way to a very unpraiseworthy, though very common trait of human nature. Nations are very like individuals in this respect. An obscure citizen might say it and no one's feelings be hurt, but coming from the head of a great nation it is calculated to do infinitely more harm than good.

The second utterance, though not unexpected is yet tremendously disappointing. It is that passage in which he discusses the World Court and is as follows:

A Permanent Court of International Justice has been established to which nations may voluntarily resort for an adjudication of their differences. It has been subject to much misrepresentation, which has resulted in much misconception of its principles and objects among our people. I have advocated adherence to such a Court by this nation on condition that the statute or treaty creating it be amended to meet our views. The Senate has adopted a resolution for that purpose.

While the nations involved can not yet be said to have made a final determination, and from most of them no answer has been received, many of them have indicated that they are unwilling to concur in the conditions adopted by the resolution of the Senate. While no final decision can be made by our government until final answers are received, the situation has been sufficiently developed so that I feel warranted in saying that I do not intend to ask the Senate to modify its position. I do not believe the Senate would take favorable action on any such proposal, and unless the requirements of the Senate resolution are met by the other interested nations I can see no prospect of this country adhering to the Court.

It is saddening beyond expression to be compelled to acknowledge that peace-loving men in fifty nations are devoting their best thought and energy to the construction of the legal machinery of International Law, that must take the place of the war system if permanent peace ever comes to the world; that our country that we have loved and served and prayed for, and fondly imagined to be a leader in all Christian morality and idealism; has no part in this effort. But worse than that it is doing more than any other country to block this progress and to perpetuate the old war system. May God have mercy on us and lead us to repentance is all that we can trust ourselves to write.



Devotional Page



THE KING'S BIRTHDAY

This month we celebrate again, the Birthday of our King. As Americans we are not ashamed of it, in spite of our ineradicable democracy. Our consistency lies in the fact that our republican democracy derives its political sovereignty, from the King of Kings. Let his antagonists sneer at this as "theocracy," yet it is biblical, therefore our faith and hope for the future of the world.

Suppose we glance at one of the angles of this Biblical Foundation; just three stones in it.

Isaiah 9:6-7:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this.

Luke 2:9-11:

And lo, an angel of the Lord came upon them and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all peoples.

For unto you is born this day in the city of David a Saviour, who is Christ the Lord.

John 18:33, 36-37:

Then Pilate entered into the judgment hall again and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Our individual hope lies in the fact that Jesus Christ was born to be the Saviour of all men from the consequences of their own sins, but the social hope of the world lies in the fact that he was born to be the ruler of this world and its peace, prosperity and happiness depends upon the extent to which that kingdom is established and accepted by men.

Here are the plain assertions of these passages.

1. He was to be born into the world to bear the burden and responsibility of the world's government. "The government shall be upon His shoulders."
2. His peculiar characteristic should be peaceable government through ideas and ideals. "He shall be called the Prince of Peace."
3. This government shall be a perpetual growth. It will not be established in perfect form, but it will grow to the end of time.
4. This kingdom or government shall be the extension of the throne of David to the whole race. The essential characteristics of David's government were: He was called of God to govern Israel. He was ever mindful of the source from whence he derived his authority and power. He endeavored to rule in such a manner as would please God and profit his

Christmas Joy

BY ISAAC WATTS

Joy to the world the Lord is come
Let Earth receive her King,
Let every heart prepare Him room
And Heaven and Nature sing

~

Joy to the earth the Saviour
reigns
Let men their songs employ,
While fields and floods, rocks hills
and plains
Repeat the sounding joy.



No more let sin and sorrows grow
Nor thorns infest the ground,
He comes to make his blessing
known
Far as the curse is found.

~

He rules the world with truth
and grace
And makes the nations prove,
The glories of his righteousness
And wonders of his love.

people. Jesus, as his heir according to the flesh, but his Lord in fact, was born to extend this idea from a nation to the whole world.

5. Not the wisdom of man, nor the blind social evolution of ideas and ideals, but the zeal of this Almighty King, running uninterruptedly through the centuries, exerting sufficient energy to keep the kingdom ideals growing, was pledged of old to this accomplishment.
6. When Jesus was born in Bethlehem, the angelical messenger declared that this prediction of the birth of the King had been fulfilled; that he was now in their midst.
7. When Jesus stood before Pilate, he confirmed under oath all of this namely, that he was born to establish this government. That he did not derive his authority from men, but from his Father in heaven; that the instrument of this government, which should erect and perpetuate it, was

the truth in the spiritual realm, which he revealed and proclaimed.

All of this is faith that underlies this universal, international holiday. This faith, is what makes Christianity a gospel, good news. It is the truth of all this in which we rejoice. It is the hope of all this alone that keeps the world from despair and pessimism. The zeal of the Eternal King, is the dynamic in which we hope and trust.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
"Peace on the earth, good will to men,
From heaven's all-gracious King:"
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains,
They bend on hovering wing,
And ever o'er its babel sounds
The blessed angels sing.

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow;
Look now! for glad and golden hours

Come swiftly on the wing,
O, rest beside the weary road
And hear the angels sing.

For lo! the days are hastening on,
By prophet bards foretold,
When with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth,
Its ancient splendors fling,
And the whole world give back the song,
Which now the angels sing.

PRAYER

Gracious Father, we thank Thee for the King Thou hast placed over us. We are grateful for the benefits of His reign on the earth, even in its present imperfect development. We rejoice in the hope of the perpetual increase of His government, as the numbers that

gladly accept it increase from year to year.

May the zeal which is maintaining and developing this government, be imparted to us who accept it and enjoy its blessed ministries.

May every gift that we give, be inspired by the desire to impart unto men the gift of God which is life in Christ Jesus, and be fragrant with the loving gratitude we feel for God's gift to the whole world, of a Saviour and King. May we look through every gift we receive, to the hand that giveth us all things richly to enjoy.

Thus we pray Thee, make our holiday a means of grace, to make us more like Thee.

Continued from page 3

national defense, all references to ancient struggles and racial antagonisms, and make it a time when we sought to appreciate one another and gave to each other the mead of praise and good will and encouragement, as we give gifts to one another in the family circle. We could make it a time when as a nation we could send greetings to China or Abyssinia or Paraguay or Russia, saying to them, "In the name of the Prince of the Kings of the Earth" we greet you and wish you a joyful Christmas. We could make it a day on which to relinquish unjust treaties and obligations and proclaim good ones that make for righteousness and peace. We could make it a time when the pulpits and the press, the school and the forum of the senates and assemblies should ring with the praise of this ideal and the expressed determination to seek it and pursue it. Such an observance of this day by Christian nations would be a potent prophylactic against the war fever of the world. It would popularize the ideal and might emphasize the one condition of it as nothing else could, which is the actual coronation by willing men of Jesus Christ as King.

It will do this if we rid the season of merely pagan merriment, and oust the Jolly Jester of paganism from the center of that stage which should be held exclusively by the Babe of Bethlehem. Then we can emphasize the truth that peace is spiritual and comes when we banish selfishness, egoism, and narrow nationalism from our thinking, and cultivate and express the Christ spirit of giving and service. Adopt this spirit and purpose for Christmas and it will become the universal holiday of the race and through it the whole world will give back to heaven the song that now the angels seem too often to be singing alone.



THE STORY



UNTO THE THIRD GENERATION

CHAPTER I

"Wouldn't you like to be aboard her sir?" he asked.

Without a moment's hesitation Philip Barkley replied, "I certainly should." The cultivated voice and the correct English together with the air of refinement at once attracted the First Mate of the *Caledonia*, as he proved to be.

"The purser's berth is vacant aboard," he said "and we need a good business head to fill it. Our purser quit us suddenly last night and we sail tomorrow. He had a row with the old man. If you are in earnest about wishing to ship, I would suggest that you see the Captain at once. He is at the company's offices. I will be glad to go over with you."

So it happened that the next day the *Caledonia* sailed for Hong Kong, with Philip Barkley as purser. Before sailing, he paid his room rent for six months, sent a subscription to the *Fort Wayne News* in the name of Philip Barkley, on blank paper and instructed his landlord to keep these papers in his room until he returned.

The voyage proved to be an eventful one. His office as purser revealed to him possibilities of private ventures in trade, which he took advantage of and on his return his bank account grew considerably.

The few days in port, he spent reading the history of the disappearance of Ben Tracy and the closing up of his business.

One thing which mystified him, was a published interview with Mrs. Tracy, in which she had mentioned a delayed letter from a hospital in Kansas City, and of her endeavors to locate him there and of his sudden disappearance. He just put it down to camouflage and went back to the sea with a growing indignation against the woman who he believed had forsaken him, a sullen hatred of Sel Woodward and a resolve to forget that past life.

After a little over two years, on his return from one of his voyages, he came upon a legal notice in one issue of the *Fort Wayne News*, which caused a catch in his breath and a surge of hot anger in his heart. It was a simple notice of application filed in the Circuit Court by Helen Tracy, for a divorce from Benjamin F. Tracy. The reason assigned was desertion, and the Court was also asked to grant authority to the said Helen M. Tracy to dispose of certain property and wind up the business affairs of said B. F. Tracy, also to be given the custody of the two children. In his wrathful mind, the cap sheaf of the whole outrageous affair, the crowning, convincing evidence of her guilt, was the fact that this petition was filed by Attorney Selwyn Woodward. Hastily he ran forward to the date set for the hearing, and there found a three line notice that the petition had been uncontested and granted in Chambers.

So he was rid of her now and Sel. Woodward had her. Throwing the

papers into a corner of the room he strode out into the dripping street and the winter drizzle. On and on he walked, turning over and over in his mind the one thought, "He has her now, let him take care of her." Suddenly, he stopped short and there burst from his lips the half smothered exclamation, "He shall never have Ted. That boy is mine and I'll get him."

Whirling on his heel, he walked back to the steamship office, resigned his berth and in less than four hours was headed east, on a trans-continental train.

A week later, Ted Tracy was strolling along a street not far from his home in the early evening. He was bound for the home of a chum and was going against the command of his mother, consequently he was in no very good humor. He had come to the stage when a boy sometimes feels the irksomeness of his mother's government and the urge toward rebellion. The disappearance of his father two years before, had made a profound impression upon their home life and his proud boy nature, had felt the chill of the tragedy that had come over them all. Suddenly a cab drew up to the walk beside him and a strange man stepped out and asked him if his name was Ted Tracy.

The boy, rather surprised, assented and the gentleman asked him if he would like to see his father. Impulsively, he almost sobbed out his response, "I surely would."

"Get in with me then, and come to the hotel and meet him." They were soon out of the neighborhood and throwing off a rather crude disguise, the man asked gently, "Don't you know me Ted?"

The boy threw his arms around his father's neck and cried, "Course I do, Dad. Where have you been? Have you come home to stay?"

"No son," he replied, "that house where you live can never be home to me again. You know what your mother did two months ago, don't you?" "No," said the astonished boy, "What was it?" The father explained a divorce and what it meant to them all. Then he began skillfully to tell him of his life on the Pacific and asked him to go out there and live with him. When he had succeeded in persuading him, he gave a word to his driver who changed the course without haste or flurry.

To Ted's suggestion, that he must tell mother first, he responded that he would write and that would do as well. They took a west bound Chicago train some hours later and in five days they found themselves in Seattle. He had kept the boy interested in everything on the journey. At St. Paul he had transformed him by a new out-fit from cap to shoes. He kept moving, so that if there was any search, his quiet urbanity of manner, the affectionate companionship of father and son, disarmed all suspicion. That he had struck his former wife a tremendously cruel blow, he never seemed to realize.

He wanted the boy, believed he had natural right to him and had asserted that right. He felt that his wife's infidelity had forfeited all consideration of her feelings. He knew the law and simply evaded it. At Seattle he stopped at a hotel where he was not known and explained to Ted his new name and impressed upon him the importance of forgetting his old one. He was no longer a stranger in shipping

circles and within a few hours had a berth on the Princess Louise of the Alaska Steamship Company's Line and in thirty-six hours with Ted as his assistant he was bound for the far north.

Before leaving Seattle, he wrote a brief note to his former wife, telling her what he had done. He gave this note to a business friend and asked him to post it at Honolulu. In it he told her that he was bound for the Orient, and that it would be useless to search for them. Ted showed signs of homesickness on this trip, but the pent-up affection of the father was lavished upon him in a constant companionship, and this with the new world, the never-ending panorama of snow-capped mountains, green islands, waterfalls and the marine life of the channels of that northern island waterway, soon appealed to the boy's curiosity.

Gradually his father let him into the secret of the tragedy of his life and made a partisan of him. From him he learned that Woodward was a frequent visitor to his former wife's home. So the trip passed, and another and another.

When Ted was fifteen, his father went back to the China trade. He did not neglect the boy's education. Travel was in itself an educator and to this he added what he thought necessary to the school curricula. He lavished every kindness on him and made a real boy of himself in order to win and hold him. He now had an incentive to make money for Ted and taught him to handle it. He was an apt pupil and soon began to make for himself in the

many openings his father pointed out to him in the Pacific trade.

So Ted came to be eighteen and a seasoned man of the sea. Long before this, Ben had seen what he had expected, the notice in the Ft. Wayne News, of the marriage of Attorney Selwyn Woodward and Mrs. Helen B. Tracy. Then he stopped the paper. The last bridge had been burned and he strengthened the boy's antipathy toward his former home, by a none too generous explanation of his mother's position. Soon to all intents and purposes, the boy had forgotten his former life. One day in Yokohama, Ben Tracy awakened to the fact that while in the bitterness of his soul he might live this unnatural life of isolation, he could not impose it upon his son. The boy had been out with others of the younger set of the ship's cabin, and came back to his father with a lurid story of their adventures in the Geisha district. The father wisely warned him and counselled him, and when he reached Seattle he resigned, put the boy in college and himself found a position in a local firm of architects.

When Ted was twenty-four, he graduated and through his father's influence secured a position in one of the leading banks. Through this connection he afterwards became Teller in an important bank in Los Angeles, and took up his life in that rapidly growing city. His father went back to the sea and in 1910 was lost in a disaster off the coast of Japan, and Ted found himself with a considerable fortune which he began to invest in the city of his adoption.

To be continued

FROM THE WORKERS

MRS. SHEPARD'S LETTER:

One by one the Mormon Church is accumulating the various places of interest in the history of the "Church of Jesus Christ of Latter Day Saints." Their last purchase was the old Whitman farm at Waterloo, New York, which is to be made the pilgrim's mecca. It was here that Joseph Smith, their prophet, is *supposed* to have made the translations from the golden plates, which he claimed to have found in Mormon Hill at Palmyra, New York. The result of his translation is the "Book of Mormon," which is the Bible of the Mormon people. They do not accept our Bible, except as they translate it.

The Whitman place is to be preserved in its original form and will hereafter be a shrine for Mormonism. The farm is the second in this part of New York state to come under the jurisdiction of the Mormons, the other being the Joseph Smith farm at Palmyra, where Joseph Smith lived before coming to Waterloo.

The Mormon church has also purchased a large acreage of land in Sharon, Vermont, and on the site of the birth-place of Joseph Smith, has erected a monument to his memory, as well as a small cottage, where sight-seers are invited to enter and purchase post-cards and mementoes.

The Mormon Church is most desirous of owning the first Mormon Temple erected in this country at Kirtland, Ohio, but in a litigation suit the Temple

was awarded to the Reorganized Church of Jesus Christ of Latter Day Saints.

The Reorganites are a split from the original church and are now in charge of all church property at Kirtland. We are having our troubles with them, for in most of my meetings in Ohio, some member of that cult, invariably asks me to explain to the audience that they are *different* from the Mormons of Utah and are fighting polygamy just as we are doing. They insist that polygamy was introduced by Brigham Young and that Joseph Smith was a monogamist, but every *book, paper, and history*, written of the early struggles of the Mormon Church, shows that Joseph Smith was a polygamist, and had *many wives*. His own paper, "The Nauvoo Neighbor," of which he was editor, published at Nauvoo during the last years of his life—speaks of polygamy often and if he were not a believer in this system, he certainly could have kept it out of his paper. The Reorganized Mormons are more dangerous in some respects, than the Utah Mormons, for they are so subtle in their teachings and always insist that they are "Latter Day Saints" and not "Mormons", so that they deceive the very elect. *But both* are Mormons. Both accept the "Book of Mormon." *Both* accept Joseph Smith as a prophet of God and *both* have the inspired (?) version of our Bible as written by Joseph. It is impossible, therefore, for a Christian to fellowship with any body

of people who accept the "Restored Gospel", as revealed through Joseph Smith.

The work goes fine in Ohio. Splendid co-operation from ministers and all of the women's organizations. Especially do we appreciate the wonderful backing of the Woman's Christian Temperance Union. What a marvelous organization it is. Standing as it does for protection of home, church and nation against every foe, it wields a mighty influence in any city where there is a Union.

Every city, so far visited in Ohio, has its Mormon elders, going from door to door, selling subscriptions to magazines and claiming that they need just five more votes, to give them a year in college and one more subscription would secure those *five votes*. I have asked to see the receipts given by those Mormons for the money received, and the signature is always, "Mr. So and So". How could such a person ever be taced, or found without any *initials* or *address* given? Yet hundreds of splendid Christian women are giving their money to the elders and think they are helping some worthy boy through college. I had four Mormon elders in one of my meetings in Canton and the President of the Mormon Church conference of Northern Ohio, who was present, was inclined to be quite insolent to me, but he was soon handled with very little trouble. A Mormon woman in one meeting, urged me to "come outside and she would settle me," but as I passed her outside the church a little later, she turned and said, "Well, God bless you anyway." I believe she was under conviction and pray that she may

be led back into her own Baptist church again.

At Akron, one of the leading wholesale merchants is a Mormon and he undersells all other grocerymen, so that many of the best Christian people patronize him, for the staple goods, such as coffee, sugar, flour etc. not realizing that thereby they are helping to support the Mormon Church. Many persons told me, that they would discontinue trading with him, and give their support to men who stand for clean home life and the laws of the nation. In one Ohio city, a Mormon groceryman gives a "Book of Mormon", with every purchase of ten dollars worth of groceries. How subtle is the work of this enemy of Christ's church.

THE CALIFORNIA BIBLE CAMPAIGN

W. S. Fleming

The votes are counted and fell short of the number necessary to open the doors of the school houses to the Book that made our civilization, to the continued injury of the boys and girls of California, though the exact figures are not yet in the hands of this writer.

The vote cannot be called a defeat. It is more of the nature of a victory postponed, for the friends of good government will keep up the fight and they will win in the end. It would have been quite marvelous to have won in the first round.

Numerous facts stood in the way of victory in the recent campaign.

There was a tremendous lethargy on the part of the voters, generally the so-called church vote, at least these in greater measure than of the anti-

church vote. Fewer than half the registered vote went to the polls. On the afternoon of election day, I spent considerable time with six people, all church folks. Two had voted, two thought maybe they would, though probably against the Bible bill, and two had no intention of visiting the polls.

Many people were misinformed and deceived without intention by anybody. The ballot said "Requiring the Bible" when it should have said "Permitting reading the Bible." The first was correct as was the last, but it referred merely to requiring the Bible in the school library while the last referred to its permissive reading in the schools. The literature sent out by the state unfortunately mentioned the decision of the appellate court which called the Bible a sectarian book instead of the decision of the supreme court which overruled the decision of the lower body and said the Bible is not a sectarian book, thus giving voters the impression that the proposal actually sought to put a sectarian book into the schools. These two unfortunate statements perhaps cost us the campaign.

California is divided into two separate and often warring camps. Los Angeles controls the southern half of the state and San Francisco and the Bay Cities the northern half, and what one wants the other often, if not generally, opposes. The Bible proposal came from Los Angeles with the result that it had a cold reception in the Bay Cities. Had a branch office been opened in San Francisco early in the campaign, the vote would have been different, perhaps the result changed.

There were on the ballot four questions that our people were particularly

interested in. One would repeal the Wright Act, the state statute enforcing the Eighteenth amendment. Another would legalize race track gambling. Another would exempt parochial schools from taxation. And the Bible proposal. Some folks can do but one thing at a time, and so our cause suffered somewhat from divided interest. Late in the campaign, the managers of the Bible campaign took up all four questions and pushed them so valiantly that the head of the State Church Federation said after the election was over, that the Wright Act was saved by the Bible group, and this writer thinks he was correct.

In spite of difficulties the Bible campaign was well managed and well worth while. The amendment originated with Wiley J. Phillips, editor and publisher of the California Voice, and for two years he fought almost alone, friends coming to his help only in recent months. Even then, for many weeks, Dr. Phillips, though eighty years old, spent about every night on the platform and every day working like a Trojan in his office with his money flowing like water all the time. A group of laymen finally organized the Bible Protective Association, Inc., and took general charge of the campaign and put it under the management of L. H. Civile, State Organizer for the Churchmen's Brotherhood, who did magnificent service. The California State Church Federation under Dr. F. M. Larkin joined most heartily in the campaign. The W. C. T. U. did heroic service. Many pastors gave largely of their time, speaking from night to night, especially in the southern part of the state. Perhaps the finest of all,

one business man, who will not permit his name to be mentioned in public gave \$9,000 to the campaign, saying as he wrote the final check for \$4,000 that it was worth all it cost to know that there are 400,000 people in California who still believe in the Old Bible.

It was mighty encouraging to these men to know that the city of Los Angeles with far over a million people gave a majority approximating 40,000 for the amendment. This is a prophecy of what the rest of the state will do when they think the matter through.

California citizens learned a lot that will help them in future consideration of the subject,—

1. That the Bible was always in the schools of this country till about 1870, when it was crowded out, not by law, but pushed out by alien hands while simon pure Americans did not know what was going on.

2. That when the Bible left the school house, moral training had to go too, for the two are inseparably connected.

3. That the present nation-wide holocaust of crime is doubtless in large measure due to the absence for the last half century of religion and morals from the schools of the land.

4. That the Bible is going back into the schools in the only way to keep it there, by mandate of law, that it is now so used in all the schools of 35 million Americans, that it is permitted in the schools of many more and that it is excluded from the schools of only about eight states and that only about 14 men in these eight states render the decisions that shut it out from their schools, one man thus shutting the Bi-

ble out of the schools of California for more than 20 years.

5. That a school without the Bible is incomplete in educational content and fails in the most important element needful in good citizenship, the character ingredient.

6. That the state of California uses religion in her courts, legislature, insane asylums and prisons and reformatories and shuts it out of her school houses, that a youth must become a criminal in the state before the state will permit him to use the Bible and then it forces it into his hands and urges him to use it.

7. And the state is learning who are the real friends and the real foes of the Bible in the school. It finds that the atheists and bolshevists and anarchists and socialists and radicals of all types oppose the Bible in the schools. It finds lined up with these the Jews, the Seventh Day Adventists, the Unitarians, the Missouri Synod Lutherans, and the Catholics generally, though no word was spoken by the Catholics except one or two editorials in one of their papers against the Bible proposal. Once in a while, not often, the pastor of a prominent church lined up with these, owing to some peculiar mental slant of his own, not important except to single him out from his brethren.

8. When California and the nation think the thing through they will find that when groups of citizens as such oppose the Bible in the schools, the actual reason, consciously or unconsciously, is different from the one given. The Jew is no more a friend of separation of church and state than the Methodist, nor the atheist than the Presbyterian, nor the Adventist than

the Baptist, nor the Missouri German Lutheran than the Swedish Lutheran, though the first proclaims it loudly while the last says little about it. In a word, when a religious group opposes the Bible in the schools, it seems safe to believe that their real motive is the fear that their peculiar sectarian idea would not stand the test if, in the school room, light from the Book of God were thrown upon it through a non-sectarian lens. In other words, they fear the soundness of their doctrinal position, and seek to force the state to protect them in their terror. The same thing is true of all radical groups, or of all groups that as such oppose religion in public education. It may be that they have a right to be wrong in their opinion, at least so far as the state is concerned, but the state should not be a party to sectarian narrowness, or join in covering up the truth.

Narrow sectarianism is one of the greatest curses of America today, and nothing could do so much to break it down and put into the American mind and heart the great principles of religion free from sectarian bigotry as would the daily non-sectarian religious use of the Bible in the schools of the land, all to the inestimable good of this nation and every citizen.

THE INSTITUTES

Two Institutes were held during the month of October, by the N. R. A. under the immediate direction of President J. S. Martin, D. D., that were eminently successful.

The first was held in New Castle, Pa., October 18-19, and ran three sessions. The first address was by Dr.

Parsons, the editor of the Christian Statesman, entitled "Keeping the Sabbath." In it Dr. Parsons set forth vigorously that there are two ways of keeping the Sabbath. The first is by observing it as a day holy unto the Lord, and intelligently and religiously using it for the benefit of the whole man. Every Christian, if he wants to preserve the Sabbath as an institution, should religiously keep it in this manner. He can do little better than that.

But there is another sense in which we use the term "keeping the Sabbath," that is, as we keep a fortress by defending it. If we preserve the Sabbath as an institution we shall have to keep it in that sense of the word. The enemies of the American Sabbath as we have inherited that ideal, are the moving picture interests, organized and commercialized sport, predatory business and transplanted European church organizations. The latter we shall have to persuade; the others suppress by law, and the struggle is to keep those laws and enforce them.

Mrs. Lulu Loveland Shepard followed with a stirring address on the afternoon of the 19th, on the "Secrets of the Mormon Temple." More than 600 women attended this session.

In the evening Congressman Clyde Kelley, of Pittsburgh, delivered a finished and masterly address on the subject of Law enforcement, in which he plead for a consistent obedience to all law on the part of the good citizen and an insistent demand by them that the law should be impartially and effectively enforced upon the lawless elements of society.

The sessions of this Institute were held in the commodious auditorium of

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Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.



Is our hearty wish to every one who has helped make this department a success during the year. One of the pleasures of the Editor's work is reading and replying to sincere letters from our readers. Even the letters criticising our work are welcome and help us perhaps more than the others.

Dillonvale, Ohio. October 28th, 1926
The National Reform Association,
Pittsburgh, Penna.
Gentlemen:—

Am a subscriber of your good magazine, and have classed it as among the most authentic, but the statement made under the OUTLOOK for November, is too much distorted to allow it to go unchallenged, wherein you commend Governor Donahey of Ohio for the removal of city officials at Steubenville, Ohio.

The Governor had no more to do with their removal, than this scribe will have in the election of Mr. Donahey on the 2nd of November for Governor

of the State of Ohio, and my vote will go to Mr. Cooper. Have voted for Donahey twice however, conscientiously, and found him wanting in the things I thought he possessed. The last thing that he did to confirm my decision, that I had been mistaken, was when he vetoed the Bible Bill. Efforts have been made to have the officials of Steubenville removed by the Governor, affidavits being furnished galore, and had the Governor been free to act, they would have been removed two years ago, but when he was obliged to take the matter up with the Democratic leaders of Steubenville, action was deferred, and finally the whole matter was whitewashed when an investigation was made by an investigator appointed by the Governor, who came to Steubenville and dined at a prominent hotel for three weeks, then reporting that conditions were no worse here than in other like cities, but stating to this scribe that, conditions would improve after he went away; that a fire had been built under the officers, and they would have to move.

"It is presumed that the state furnished fire extinguishers that put the fire out" for conditions became worse, until finally a grand jury met and made some inquiries, then reported the officials guilty of non-feasance, mis-feasance, and mal-feasance in office, this scribe being a member of the jury. Then the ministerial association of the city circulated a petition bearing the names of five percent of the electors at

the last election petitioning the common Pleas Court to suspend the said officials, this action being in accord with an act of the recent legislature. The Mayor has had his trial and was ousted, the chief of police evaded summons for three weeks but finally was served, and his trial will be the coming month.

The only remedy to oust these officials was the one taken, and it arouses the ire of this scribe to have Mr. Donahay participate in the honor, that ought to have been his by choice. Other officials of Jefferson County may with profit ask the old question—What must I do to be saved.

Very truly

C. A Young.

Dear Mr. Young:—

We gladly publish your correction of our account of the removal of the Steubenville officials and thank you for this additional information. We are more than glad to give the credit for

this housecleaning to the good citizens of the town rather than to the Governor or any other high official. It is always better to have this sort of thing originate with and be carried through by local people and governmental machinery, than to be forced upon them by higher authority. It is more apt to be permanent.

What you good people have done, is a fine illustration of what can be done by the citizens of any American city, if only they have the love of country, of righteousness and of order, enough to fight for it. There is usually law enough in every such case, if there is the will to enforce it.

It often requires courage, patience and money, to do it, but where the citizens will make an effort even at the cost of these things, it can be done.

Accept our congratulations on your success in this matter.

Sincerely yours

Editor

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the Central Presbyterian church which fronts on the public square.

The second Institute was held in the First M. E. Church of Beaver Falls, Pa., October 27-28.

Dr. Parsons opened the sessions with his address on "Keeping the Sabbath," and was followed the same evening by Mrs. Shepard in an address on the "Menace of Mormonism." Congressman Wm. C. Lankford was scheduled to speak at this meeting on the "Sunday Rest Day" bill now before Congress, for giving a Sunday Rest Day law to the District of Columbia. The evening before the Institute he wired that he was confined to

his bed and could not fulfill his engagement, so the association was compelled to substitute Dr. Parsons for this opening session.

The afternoon of the second day Mrs. Shepard gave her address on the "Secrets of the Mormon Temple" to a large audience. In the evening she spoke on "The Mormon Church and Prohibition," showing that in spite of their present attitude, in the earlier stages of this conflict the hierarchy was arrayed against prohibition, and did all in its power to defeat it. She spoke also of the balance of power the Mormons are striving to obtain and use in eleven of the Western states.

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Prohibition at Its Worst

By Irving Fisher. The MacMillan Co., New York. Pages 255. Cloth \$1.75.

More than twenty years ago former Governor Stanley of Kansas said of state-wide prohibition in that state "Prohibition at its worst is better than any other system at its best." Whether Mr. Fisher's title was suggested by this saying of the governor we do not know, but his book proves the truth of it most emphatically.

If any citizen is losing faith in prohibition as a method, if he believes conditions are worse now than under the saloon, if he believes there is any virtue in alcohol for internal use, if he does not see that the Brewers Organizations are back of and financing the present propaganda against prohibition, if he doubts that it can be enforced, let him buy this book and be convinced.

Mr. Fisher is a master hand in presenting statistics and he has not gone to Kansas or Maine to prove that prohibition is bettering the health, wealth and general social conditions of the people, but to the strong holds of liquor in Connecticut, New York and Philadelphia. To the lovers of prohibition we say you cannot do better than get this book in your public library, your school library, on the shelves of your book-seller and spend a little money in putting it into the hands of your wav-

ering friends. It is sound education that the present day needs.

The Financing of Social Work

By Proctor and Schuck. A. W. Shaw and Co., Chicago. Cloth. Pages 260.

If any community is confronted with the financing of a new hospital, college or any social enterprise, instead of sending off for an expensive expert to plan the drive, they might well get several of these books and place them in the hands of local leaders. The methods are all described so fully that any one with ordinary intelligence and imagination can master and apply them. It is well written and well illustrated. It would be just as useful for a church in raising its annual budget.

International Golden Rule Sunday

By Charles V. Vickery. Published by George H. Doran Co., New York. Cloth. Pages 149.

Just the sort of a book that the busy pastor who wishes to present the Near East relief work to his people will be glad to get. The story is told in picture, verse, song and human documents. They are brief, suggestive and varied. As long as this work is necessary the observance of this day is doubtless a good plan to keep the interest in it. With this book in hand any pastor or volunteer speaker could make the subject interesting and profitable.



Uncle Bertram's Garden Sass

Seven million dollars to fight the European Corn Borer. It is money well spent. But it is taking thirty million dollars to fight the European Beer Borer. The only consolation is in the fact that we extract the latter sum from the borers themselves while in the former case we have to dig it up in taxes.

When a wild carrot appears on the place it does no good to call it *dacus carota barbarosa*. It is just as hard to kill under that name as any other. Just so with Romish political claims; calling them spiritual makes them no less dangerous or easier to resist. They are wild carrots still.

Neighbor Doolittle let the morning glories climb the corn. The corn fell under the weight of the dew and rain they took on. They both weakened it and weighted it. That is what happens to a Prohibition organization when it is overloaded with wet politicians.

WITH THE CHECKS

To the Editor:—

I am sending a check to cover my subscription to the Christian Statesman for another year, also for leaflets on the subject of the Bible in the public schools. I understand that the Bible Bill is coming up again and would like as much information as possible on the subject, so I can help the cause.

Editors Christian Statesman:—

Please find enclosed a check part of which is for my renewal to your magazine, the rest to be applied as you see fit.

Editors Christian Statesman.

Dear Sirs:—

Please send subscription to your excellent magazine, also "Collapse of Christless Civilizations" and your new book, "The Bible Indispensable in Education."

I am using these as a Christmas gift and know they will all be appreciated.

Dear Editor:—

Enclosed find price of subscription to the Christian Statesman. I use it constantly in getting programs for Woman's Club, Missionary Society and other meetings and always find it is up to date and reliable.

Dear Sir:—

Enclosed find check for my subscription to your magazine and to the work of the N. R. A. You are doing such a good work, I wish every one could see it to be his duty to support it.



RADIO REACTIONS

The Religious Telescope, broadcasting.

"Booze and the Bible are not found in the same home."

Not often these days, in spite of the fact that some slaves of John Barleycorn try to justify wearing the collar by quoting the fact that Noah or Jesus made wine.

Fellowship, (Liquor Organ), of London, England, broadcasting.

"Wine was served at a luncheon to the American Prohibition delegation visiting London in July. Americans drank iced water!"

This shows three things: The loyalty and consistency of our American delegates; the density of perception and lack of courtesy of the English entertainers, and the English fair play, that would publish these bare, unvarnished facts.

Abdul Quayum Malik, speaking in the Muslin Standard, London.

"Cooperation is creative, Force is destructive of life".

So they have their language papers in London as well as New York, and this man's name reads like Turkish or Arabian. But whatever he is, may his tribe increase. If all Mohammedian peoples thought and felt that way, we should be nearer to the beating of our swords into plow shares than we are.

The Independent, speaking editorially.

"As an attempt to celebrate 150 years of independence the Sesqui is a sad spectacle. In 150 years of American history only the evacuation of Washington in the War of 1812

approaches it, as a display of all-round ineptitude."

It is something of a job for a business to thrive when it starts out by insulting one-third of its best customers, breaking the laws of the state which subsidizes it, and starting four months behind in its deliveries.

The Pittsburgh Gazette Times broadcasting editorially.

"Not a trickle in sight"

This is their summary of the recent election results. In this they are right. The whole fuss was just to manufacture ammunition for future propaganda.

Pacific Christian Advocate, broadcasting.

"One thing is certain, the world will go dry, before the United States goes wet."

It only takes a knowledge of the United States outside of the large cities, to make this much of a prophet out of an editor. We'll bank on this tip.

Judge Crain of New York, speaking from the bench.

"Although this referendum will be legal it will be absolutely futile since it is only a request to Congress to do something that Congress cannot legally do".

The truth in a nutshell we should say, but that nutshell ought to put a black eye on the leadership of Elihu Root and Senator Wadsworth and Ogden Mills.

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